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*Psychologie Comparée de l'homme et de la femme*, par C. RENOZ. Paris, 1898. pp. 576.

In the first part the author discusses masculine and feminine psychology in general, with sections on egoism, envy, anger, doubt, pessimism, modesty, chastity, etc.; in the second part, the relations of the sexes are treated, morbid and normal; and in the third, the struggle and rivalry between the two resulting in the supremacy of man; in the last, the effort to equalize the liberty and opportunity and to lay down laws for each.

*The Last Link; Our Present Knowledge of the Descent of Man*, by ERNST HAECKEL. London, 1898. pp. 156.

The author here attempts to resumé his more comprehensive, systematic phylogeny and present a concise picture of our present knowledge of the descent of man. The evidence from comparative anatomy, paleontology, etc., is first stated, and then the various stages from worms up, twenty-six in number, are briefly characterized and two new illustrative charts are printed. The second part of the book, beginning with page 80, is devoted to short biographic sketches of great biologists, and to notes on the theory of cells, factors of evolution and geologic time.

*A System of Ethics*, by FRIEDRICH PAULSEN. Charles Scribner's Sons, New York, 1899. pp. 723.

While less concrete and empirical than Sunderland's, the present treatise is far more so than we should expect from the author. Five chapters outline the history of moral philosophy, nine its basal concepts, and nine more the doctrines of virtues and duties. Sub heads abound in practical themes like drunkenness, clothing, poverty and wealth, modesty, suicide, temperance, justice, effects of welfare on character, nihilism, egoism, relations between science and religion, immortality, freedom, compassion, love of home, country, gratitude, lying, and flattery.

*L'Automatisme Psychologique*, par PIERRE JANET. F. Alcan, Paris, 1899. pp. 496.

This new and enlarged edition of this important work distinguishes first between total and partial automatisms. Under the first head, catalepsy, somnambulism and suggestion are discussed. Under the second, subconscious activities, anesthetics, and psychic disaggregation.

*La Psychologie Naturelle*, par W. NICATI. Paris, 1898. pp. 423.

M. Nicati is bitterly opposed to current psychology because of its implications of supernaturalism and regards it as essentially a physical science tributary to others and divided into two general parts—one dealing with individuals and the other with society. Just as the parts of the individual are related to each other, so individuals are related to society, and the present work is preliminary to a larger general and social psychology. The present work treats solely of colors and is devoted to discussions of their scales, the mechanism of color in the senses and nervous centers, its gradations; and the second part treats of individual psychology, regarding individuality as a common attribute of forces as affirmed in the distinction between soul and body, and as culminating in determinations of the intensity of psychic and nervous force shown in electricity, cellular tropisms and movement, general sensibility, etc. The chapter on emotions makes it a basis of sensation, memory, knowledge, etc. Intelligence is a mechan-

ism, and in rudimentary forms is seen in viscera and vaso-motor ganglia as well as in the basal ganglia of the brain, which he thinks the cerebral seat of instinct; while higher intelligence is manifested in the brain. Psychic harmonies are classified as intensity, space and time, and are grouped in symphonies not without analogies to music. In general, unique and stimulating as is the author's standpoint, original as are his many illustrations, it must be granted that he has undertaken a work which in the present conditions of our knowledge must for a long time, to say the least, remain incomplete and unsatisfactory.

*L'Avenir de la Philosophie*, par HENRI BERR. Paris, 1899. pp. 511.

Professor Berr attempts here to sketch the synthesis of knowledges founded upon history. First a brief sketch of philosophy since Descartes is presented as a basis of critical, positive and ethical conclusions. Philosophy is to transform its metaphysical into scientific problems, and to effect a great synthesis not only of knowledge but of life and religion, which is to affect man and society in the profoundest and most beneficent way.

*Psychologie als Erfahrungswissenschaft* von HANS CORNELIUS. Leipzig, 1897. pp. 445.

The problem here attacked is the epistemological basis of psychology, which he would base on purely empirical to the exclusion of all metaphysical conceptions. The contents of consciousness, memory, recognition, association, abstraction, speech, definition, and feeling are the elementary facts. On their bases are discussed unity and expectation, subject and object, the unity of personality. The third chapter attempts psychic analysis of the unnoticed contents of consciousness; and in subsequent chapters sensation, memory and fancy, the objective world, truth and error, feeling and will, are treated.

*Die Seelentheorie*, von F. HANSPAU. Berlin, 1899. pp. 292.

The laws of natural egoism and adaptation, together with the pedigree of the human spirit, might have been the title of this book. In one chapter the influence of speech upon the brain, in others the effects of association, the relations of egoism to society, the insufficiency of Darwinism, the justification of punishment by the State, are discussed. From these standpoints the author attempts to show that the soul is as old as the body and begins with the primeval cell, that it has persisted in a chain of continuous development for millions of years, and will perhaps develop into unknown forms millions of years hence; for life, egoism, will and understanding are all one and the same thing, whether in plant, animal or man.

*System der Philosophie*, von JOSEF MÜLLER. Mainz, 1898. pp. 372.

The fruit of twenty years of philosophical study is here presented in condensed form in the belief that it fills a gap. Philosophy now is less in need of originality than of accuracy. The center of the author's view is his theory of consciousness. The book falls into three general divisions: (1) epistemology, logic and metaphysics; (2) psychology; (3) ethics, with an appendix on the philosophy of religion.

*Der Wille und die Freiheit, in der neuern Philosophie*, von MAX KRIEG. Freiburg im Breisgau, 1898. pp. 40.

This physiological study is divided into two parts—pre-Kantian and post-Kantian. Under the first, Descartes, Spinoza, Leibniz and